

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII.

JACKSON, MISSISSIPPI, JAN. 6, 1916.

NEW SERIES, VOL. XVIII, NO. 1

The Alabama Baptist says, "In looking over our list we find many preachers living out of the State are behind." That reminds me!

The work of General Association was laid out on a \$1,500 basis. Brother J. E. Chapman was re-elected corresponding secretary for half time.

Mr. Henry Ford confesses to the sin of omission, having voted but a few times in thirty years, and then because his wife urged him to. Surely woman suffrage is coming.

Our office was gladdened this week by a brief visit from T. T. Martin. He had spent Christmas at home at Blue Mountain and then went deer and duck hunting in the Delta. He is now doing the work of an evangelist in Louisiana.

Philadelphia physicians have recommended that hospitals give weekly instruction to well people on how to keep well. That is better than healing the sick, and it is the highest type of altruism in the men of this noble profession to try to prevent sickness.

Pastor Evans at Wesson filled his regular appointment at Sylvan on Christmas Day, and baptized a fine young man into the fellowship of the Wesson Baptist church that evening. This makes four times that the baptismal waters have been troubled in Wesson this year, making a total of fifteen in all. The Wesson folks are doing things, and the Lord is blessing them for their labors.

Cardinal Gibbons has declined emphatically to attend the proposed church unity conference held this week under the auspices of the Episcopal church's commission on faith and order. The cardinal has nothing on us. We do not expect to attend either, and have never been impressed with the sincerity of those working at it. Yes, we knew this will be poopooed by some as uncharitable and as slinging suspicion, but out of our hearts we speak the truth which others know to be true though they may be too sweet to say it.

In December statements were sent out to all subscribers whose time expired January 1, 1916. Of course not all have yet responded. But what was specially pleasing was that of those who did send in their renewals, so many took occasion to say kind words and express good wishes. We have never had so many expressions of appreciation for improvements in the paper. It would be a pleasure to write thanks to each one. As that is impossible, we take this method of expressing our gratitude and wishing you a new year that surpasses all the past in blessings.

So far, two physicians have sent contributions to give the Journal of the American Medical Association to Dr. Lockett, medical missionary in Africa. The journal will go to him for twelve months. Nothing has been sent to pay the postage of The Baptist Record to our foreign missionaries from Mississippi. There are eight of them and the amount is one dollar each. We furnish the paper and friends of the mission work have for years furnished the postage and will doubtless do so again. If you wish to help send the amount to The Baptist Record. No further request will be made in these columns.

Half a loaf is better than no loaf at all. So we have "heard say," and so the Virginia saints apparently found out at their recent session. Early in their meeting they voted down the proposition to accept entertainment on the Harvard plan. Later in the session, no invitation for next year being on hand, there was no other course open but to decide to meet next year on the pay-as-you-go plan and leave the place of meeting to be decided later. New days are upon us.—Ex.

Rev. T. J. Batton, of D'Lo, died last week, after three weeks' attack of typhoid fever. Brother Batton was an alumnus of Mississippi College who chose country churches for his field of work and had done excellent service. He leaves a wife and a little boy.

The Louisiana Convention appointed a committee to report next year on the propriety of consolidating their boards.

Have you gotten your Sunday School lesson helps? The Baptist Record has a number of different lesson commentaries. Write us.

Rev. Jas. B. Leavell, who is attending the Seminary in Louisville, has accepted the pastorate of the Campbellsburg, Ky., church.

Dr. Ben Cox, pastor Central church, Memphis, delivered the address on mission day, January first, at the Southern Baptist Theological Seminary.

The man who denies the truth of total depravity is like one who recommends an egg as partly good. Somebody else may have all eggs of that kind.

The Central Baptist church, Dallas, Texas, opened their new house of worship recently. Pastor W. A. Hewitt is a builder and one of the best pastors anywhere.

Pastor King, Second church, Jackson, makes request of pastors that they have their congregations pray for the blessing of God on their meeting to begin the ninth of January. He will have Rev. Allen Fort, of Nashville, to assist him.

Missouri pastors recently met in Kansas City for prayer and conference in preparation for better work in the new year. They sent out the following appeal to the brethren: "First, that as pastors and ministers we severally give ourselves diligently to prayer, and as often as possible meet in groups to pray. Second, that our churches bring the prayer service into its rightful place, and seek to intensify the prayer-life of their members, and that each church, in the near future, observe a week of prayer, in which service every member, if possible, be enlisted. Third, that the district associations in arranging the programs for the 1916 meetings provide a reasonable time for prayer. Fourth, that the program committee of the Missouri Baptist General Association be requested to set aside such time at each session of the meeting at Liberty in October, 1916, for prayer as is commensurate with the urgent need, in the light of current conditions."

Thos. Jefferson was the champion of democracy, not as a party leader but as the exponent of a great principle. He knew well that democracy is impossible without intelligence, moral character and united purpose. On this account he was the advocate and supporter of education. Today the prosperity and security of Baptist churches is dependent on and proportioned to their intellectual development. Other denominations may be held together and made to work at their tasks by virtue of a central government and ecclesiastical organization. But Baptists by virtue of their very democracy are dependent for their efficiency and co-operation on intelligence and constant communication with one another. This need is supplied more largely by the denominational press than by all other agencies combined. Some day somebody who has brains and money and religion will put money in a religious paper for the glory of God and advancement of the kingdom.

The Writing.

"What I have written, I have written."—John 19:22.

Time reaches forth his scrawny hand and grasps

The Tome which I have writ; then keys the clasp,

And places it upon the Shelf of Years.

I plead with him with smiles, entreat

with tears

That I may make erasures here and there;

May write, "A cup of water," or "A prayer."

With meaning, mournful sigh he turns away:

"What thou hast written, thou hast writ for aye."

—Margaret McRae Lackey.

December 31, 1915.

President S. P. Brooks resigns as president of Baylor University in Texas because he is a candidate for the office of United States Senator. He has been a success in his present work and no doubt will be in the Senate, if elected. It is a question whether there is greater opportunity for usefulness as Senator than as president of the college. His resignation took effect January 1, or as soon thereafter as possible.

Texas Baptists begin a campaign to raise \$250,000 for their schools with a day of prayer, January 14th. The work is to be done in a little over two months, and every church is asked to release its pastor for this service, and the school men are requested to take to the road. Their board has also set aside \$5,000 for colportage work to sow the land down with the right kind of literature.

The fourth mid-winter conference of the Southern Baptist Education Association will be held in Nashville, Tenn., January 28-29, in the Tulane Hotel. Among the speakers is Prof. M. Latimer, of Mississippi College. Others are Drs. C. S. Gardner and the Poteats, and E. Godbold. It is in the interest of denominational education and ought to be exceedingly helpful.

TEMPERANCE—PROHIBITION.

By Theo. G. Bilbo.

In addition to its great spiritual office and function, supplemental and complementary to its great work in the domain of religion, the Baptist denomination has always been a stupendous moral and civic force in society and in the State; and what affects the welfare of either has always been the object of its solicitous concern and constant care. This is peculiarly true of our own Southern division of the great Baptist brotherhood; the Baptist denomination of the South has not only been identified with, but has been in the forefront of every important movement for the moral betterment and civic righteousness that has been developed in this section during the past fifty years, and there is nothing surprising, therefore, in the recognition that it has won, the eminence that it has achieved in the great battle for temperance in which the moral forces of this country are everywhere enlisted. We believe that when the history of the last quarter of the nineteenth century, and the first quarter of the twentieth century comes to be written by the thoughtful historian of the future, who seeks to measure the value and significance of events by their influence upon the people affected by them, he will recognize in the war on intemperance the most important activity that has engaged the love and labor of the men and women of the period for the benefaction of their kind. The results of that battle, as thus far measured by definite and tangible accomplishment, are matters of prideful gratification and full of inspiration and encouragement for still greater endeavor toward the end sought in the final and complete destruction of the most malignant curse that, today, afflicts humanity in its moral, mental and physical estate; the greatest foe to human happiness that ever summoned all the strength of righteousness for its overthrow; the most potent instrument employed by the prince of evil to lure the souls of men away from God, to eternal perdition, the source of more misery, more agony, more crime and shame, more hunger and nakedness, more insanity and suicide, more disease and death, more tears and heartbreak, more grief and sorrow, more pain and anguish, more desolation and despair than all the other causes of human suffering combined. It steals strength from the body, robs the mind of reason, kills love in the heart, drives peace from the soul, withers beauty in its blossom, and lights the funeral pyre of hope, and love and trust with a torch, lit at the flames of the deepest pit of hell. Its wrath is all consuming; hate is its minister and desolation marks the way that the demon has taken in his march of destruction.

Arrayed against this Minotaur of wrath stand the forces of Christianity under the banner of all conquering love, captained by the ministers of God, and every soldier in the ranks has a right, proudly, to rejoice in the part that is and has been his in this mighty conflict that is being waged for the release of mankind from the thralldom of intemperance.

The banner of the Southern Baptist denomination is flung over the ramparts in this battle; it asks and gives not quarter; it is a war a l'outrance, so far as the organization's strength may endure; it can know no rest nor consent to any truce until the conflict is finished and the triumph complete.

Wonderful progress has already been made in this war. It has been well directed and effectively fought; the campaign has not been marked by spasmodic outburst of fervent feeling, it has not been sensational or hysterical at any stage of its progress, but it has gone steadily forward, gathering greater strength with every onward step, animated by a purposeful resolution to gain its end completely ere its effort shall be relaxed.

Undismayed by any kind of difficulty, the

church has gathered strength out of patience, and courage out of accomplishment; and its forces are, today, in better fighting trim for the battle of tomorrow, that lies before us than ever before.

The millions of men and women behind this great movement will soon make it one of the dominant issues in the nation's political contests, and before another decade the great republic will be committed to national prohibition through our Federal Congress. For as sure as the sun rises from day to day, this God-blessed cause is steadily marching toward the goal of the national constitutional prohibition of the liquor traffic. The tide has set in and it could no more be turned back than the Mississippi river could be turned back and made to run the other way. That no question is ever settled until it is settled right is a truism as old as time, and as applicable to this question as to any question ever before the human race for settlement.

No great reform movement was ever turned from its course. Once the people of a nation are aroused to the existence of an evil in its midst, the evil is doomed and must go. Never in the history of the world have the people been more thoroughly aroused against any evil or more determined on its destruction than they are in the case of the liquor traffic.

The Baptist denomination, sanely battling, has not failed to employ every effective weapon within its reach, and to marshal every force available for the accomplishment of the great end sought. It has, logically, put the spiritual power first, because that is most potent of all agencies in moving the hearts and minds of men to right thinking and right doing; to these it has added the moral and civic motive; and that trinity of strength is irresistible in human affairs, if properly joined and wisely directed. It has gone into the home to enlist the wifely love and tenderness, and the appeal of little children; it has gone into the school house where its lessons have been planted in plastic minds to harden into conviction for the benefaction of the nation; it has gone into all the highways and byways of business and society to plant the standard of sobriety as a measure of excellence or acceptability; it has sought to make men ashamed to drink whiskey in the sight of those they love or whose esteem they covet. The church has carried the gospel of temperance into legislative halls where the public welfare is supposed to be the ruling motive and inspiration of men's speech and conduct, and has found there a helpful answer to its appeal; it has gone to governors and to mayors, to judges and to sheriffs, to the whole of executive authority, to enlist its aid of the great cause for which it is contending and how faithful have been these efforts is written in the things accomplished, a brief review of which may not, be out of place as encouragement and inspiration for still greater endeavor.

The manufacture and sale of alcohol in every form is now prohibited by a law in an area that constitutes seventy per cent of the territory of the United States, the population of which is more than fifty-two million, while campaigns in the same behalf are now being conducted with every promise of successful conclusion in an area embracing fifteen per cent more of the national domain. State-wide prohibition now prevails in every Southern state, save one—Florida, east of the Mississippi river, while in that single exception, the battle is going forward with every promise of a triumphant victory. South Carolina, after wrestling with regulation and local option for twenty years, finally surrendered to prohibition in an overwhelming majority, only a short time since. West of the Mississippi, Arkansas and Oklahoma are recent acquisitions to the prohibition ranks, while Texas and Louisiana, already nine-tenths dry through local option, can be counted upon as sure recruits in a very short time; only New Orleans keeps Louisiana enslaved, and since in the campaign in that state, now on, one of the leading candidates for

governor has raised the standard of prohibition, we may early number the Pelican State in the ranks of the redeemed. The same issue of state-wide prohibition is dominant today in Texas politics, and whether successful this year, next year, or the year after, that issue will persist until the Lone Star State is enrolled among the wearers of the White Ribbon.

Thus, we see, that in the vast territory in which the influence of the Southern Baptist denomination is greatest and most widespread, the cause of temperance has made greater gains than in any other part of our common country; of nineteen states that have adopted state-wide prohibition, ten lie South of the Mason and Dixon line within the sphere of Southern Baptist influence; and in the remaining three, of the thirteen Southern States, local option has driven the saloon from practically every community save in the largest cities, and these will soon be rescued through the operation of state-wide laws, and the "solid South" will acquire a moral, as well as political significance. It will not only be solidly democratic but solidly dry.

They tell us that prohibition is no evidence of temperance, that the law is ineffective to prevent whiskey drinking, and is more honored in the breach than the observance. When the ten commandments were thundered from Sinai we have no record that all men at once bowed in obedience to the laws of God, and the millennium promptly ensued; men went on as before, doing the thing that was forbidden, wilfully defying the wrath of the Most High, but shall we conclude from this human perversity that the giving of these commandments, which have become the basic law of our civilization, was a vain and futile and ineffective thing? Shall we say that the rules governing the human relation shall be abandoned because some of these were violated every day? Shall the wythes that bind the precious corn be cast away because one sheaf is shattered and its golden grain is scattered upon the ground? Shall the flocks be delivered to the wolves because one lamb has strayed from the fold and fallen a prey to the blood lust beyond? Shall all barriers against evil and wrong be abandoned, and anarchy enthroned because, sometimes, they are broken through by society's foes? Civilized society recognizes in alcohol the greatest foe to the security, peace and happiness of mankind that the ages have evolved; it is the greatest menace to the integrity of the State that confronts the thoughtful statesman; it has been so recognized by earlier and unchristian civilizations of antiquity and later periods. Seeking only to maintain the national strength, Confucius condemns the use of wine. The Koran forbids its use by the faithful followers of Mohammed. Christian nations, alone, have tolerated through the centuries, its use until, at last, the public conscience has been quickened to a recognition of the enormity of the abuse, and the Christian church has awakened to its duty to rescue the race from the dominion of so malignant a curse. Shall we then refuse to use the means that lie at our hands, for the accomplishment of this purpose, because prohibition does not altogether and completely prohibit; because men may be found who risk the penalties against murder and larceny, when they kill and steal?

(Concluded in next issue)

TO THE BAPTISTS OF MISSISSIPPI.

Dear Brethren and Sisters:

I am writing this short letter to give you a little information concerning our Judson Centennial Movement, and especially concerning the One Week Campaign.

In Mississippi by special arrangement with your State leaders, the week to be observed is the second week in February. Some where about the 10th of this month, we shall mail from this office, personal letters to every pastor, every Sunday School superintendent and every

president of W. M. U. whose names and addresses we can secure. It will be impossible for us to write you a second letter, because of the shortness of the time. What we do for the Judson Centennial must be done now very quickly.

Your state leaders and the Foreign Mission Board are agreed on the second week in February as the time Mississippi is to devote to that short campaign.

We do not ask for any agitation of the question until the beginning of that week. This letter that I am writing is simply to call your attention to the expected personal letters, and to plead with you to give them immediate attention.

Of course if there are any pastors, Sunday School superintendents of presidents of W. M. U. or B. Y. P. U. who see this article and do not receive a personal letter from us, we will be especially glad if they will observe the week.

We are not going to ask for a hard thing. We are not going to ask for any hard, high pressure collections. Simply that you do what you can without these.

Brethren and Sisters, answer our letters when they arrive, whether your answer be favorable or unfavorable.

May God bless the Baptists of Mississippi in their hard and pressing campaigns.

Fraternally yours,

J. M. CARROLL.

P. S.—Send all money through your State Secretary, Dr. Lawrence. But state definitely that the money is for the Judson Centennial.

HEART-TALKS ON CHURCH-FINANCES

R. S. Gavin.

No. 2

EVERY MEMBER A PAYING MEMBER.

This is the first step in the solution of the financial problems of every church. If the name of a single individual holding membership in a church fails to appear on the church's pay-roll, then the solution of that church's financial problem is just to that extent, at least, an impossibility, so long as that name fails to so appear.

And yet, where is the church that is not sadly lacking at this all-important point? With the majority of the churches, the majority of their members have no direct participation in the pay-roll. And why not?

It is not because they are too penurious to pay. There is nothing easier than getting people's money when they see clearly that to give it to you is the thing they ought to do.

Nor is it because all these non-paying members have no church pride. As a rule, people are in love with the church of their membership, and their denomination as well; and they not only rejoice in their successes,—but they are able to pay two cents by the week; at least "two mites, which make a farthing."

And it is still possible, according to Heaven's arithmetic, for that amount to be greater than all the great gifts combined.

Why, then, are so many of them not paying?

Perhaps there are many reasons; but one of them is this:—At least a large per cent pay nothing at all, because nothing at all is expected of them.

Whenever any church makes up her mind, intentionally or otherwise, not to expect something definite in the matter of finances from any one of its members, then and there and thereby it has done that member incalculable harm,—and the rankest sort of injustice.

Why, there are thousands of Christians holding membership in the different evangelical churches today who are absolutely no 'count'—and because, for one reason, they were given to understand, in some way, at the beginning of their connection, that they did not count.

Perhaps by what the church itself, as a church, did not do, the mere hint went out to

these that they were not worth counting in the church's finances; and they accepted that estimate of themselves, not only financially speaking, but religiously as well,—and today they are not worth counting sure enough.

Expect nothing in a financial way of a church member, and verily, in most instances, you shall certainly not be disappointed.

Every church must look to every member for an offering, if ever it expects to solve its financial problem. The offering, when gotten in, may be nothing more than the value of an egg. But it is worth while to keep on insisting until it is gotten in,—even if it costs the church the value of an egg-and-a-half to collect it. No better investment of mission money was ever made than that.

Even the members who are reduced to extreme poverty, and whom the church of their membership helps regularly, should be made to feel that it is not only their duty, but also their privilege, to contribute as best they are able, and regularly, into the church's treasury.

Sometimes we find fathers who do the paying for the entire family. And every father who does so, is helping that much to dwarf the spiritual life of every one for whom he claims to pay.

A father can no more pay for his entire family than he can believe for them, or be baptized for them, or perform any other personal and non-transferable duty for them.

And then, once in a while we find ministers, pastors of churches, who apparently do not feel that they are under the same obligations to the pay-roll of the church as are the other members. That is a terrible blunder! Because, unless the pastor himself measures up to his ability in his pay; he is not going to be able to make others measure up to theirs.

Every member must be a paying member, if a church's finances are adequate. Corinth Miss.

OUR FINANCES AS WE BEGIN THE NEW YEAR.

B. D. Gray, Corresponding Secretary.

The report of Treasurer P. H. Mell is found in the December number of The Home Field. It shows that receipts are \$8,276.16 ahead of those for this date last year, which is somewhat encouraging.

But the increase is due almost entirely to Kentucky with her monthly remittance of one-twelfth of her apportionment. Kentucky's increase is about ten times as much as the combined increase of all the other states! If the Kentucky plan were in vogue in all the states, where would we be? Why, out of debt, with prompt payment each month of one-twelfth of our obligations! A great saving on interest account! The enthusiastic endorsement of our business men because of our good business methods! Wouldn't that be worth while? Well, that is our ideal. Let's work to make it real. Let the states catch the step. Several are already proposing to do it; but they are going to wait till May, the beginning of our new fiscal year.

What Shall We Do in the Meantime?

Two-thirds of our year has passed and we have received less than one-fifth of the apportionment, and we have appropriated the full amount of the apportionment. We have borrowed more heavily than ever before at this season of the year. Our bankers are looking serious. Our credit with them is reaching the nervous point. Nothing can calm this nervousness but a strong stream of deposits flowing in from the churches. Really from now on we ought not to borrow from the banks. They have carried us eight months; let's carry ourselves four months till the close of our year, April 30th, and pay the banks all we owe them. We can do

it; we ought to do it; we must do it. Do I hear a ringing shout, "We will do it?"

Hard Times!

We did have hard times last year. The war, low prices of cotton, general depression in business, the uncertainty attendant upon the inauguration of the new currency system. But that was last year, and with last year it is all gone, except the war. And the war has brought high prices for all food supplies and live stock, munitions, etc. The earth never yielded so bountiful a grain crop. This year's grain crop in the South is worth \$250,000 more than any other year's crop. Cotton has gone from six cents in 1914 to twelve cents in 1915. Cotton seed from \$18 a ton in 1914 to \$45 and more in 1915. Though much smaller than the crop of 1914, the 1915 crop brought more money.

The railroads, the great barometers, as well as carriers of commerce, are more prosperous than they have been, and are spending hundreds of millions in improvement and enlargement of facilities. The prophets of the financial and commercial world are optimistic over the outlook. But we common people have eyes. We see the contrast with the conditions a year ago!

Some Reflections.

The state conventions meet in the fall. From the meeting of the Southern Baptist Convention in May till the meeting of the state conventions, home and foreign missions are not stressed, state interests being given the preference with vigorous campaigns put on just before the conventions.

Now, during the state convention period of 1914-15, we had hard times the first half of the period and improved times the second half. With what results as to state missions? In most states there was a splendid advance in gifts to state missions, while in some cases state mission receipts broke all previous records. During that same period receipts for home and foreign missions fell off heavily in nearly every state and in some states the slump was fearful. How can we explain the rise in state missions and the fall in home and foreign missions?

In most of the states we have general mission boards (not state mission boards) which give attention to all departments of missions alike. This must be the explanation: The special home and foreign mission season came during the first half of the 1914-15 period, or hard times period, and state missions during the second part when good times came.

Although the state mission period was preceded by the season of depression, a vigorous campaign in behalf of that department of our work helped to overcome the depression and put state missions in great shape. With hard times forgotten, with months of prosperity already to our credit and the future full of promise, we are able to do far better for home and foreign missions than we did for state missions during the fall campaign. We enter upon this campaign with prosperity behind and before us.

Let us come heartily and unreservedly to the help of the state secretaries as they throw themselves into the campaigns for home and foreign missions.

Systematic Giving.

Hundreds of our churches are planning to begin regular, systematic offerings, weekly or monthly, to our mission work, as well as to current church expenses, and that we plead for most cordially, and have done for more than twelve years as secretary of the Home Mission Board, but we must make up the deficit when we undertake the systematic work and the deficit now on home missions is tremendous, two-thirds of the time gone and less than one-fifth of the money raised. Thousands and thousands of the churches, even among those that support home missions, have given nothing so far this year.

In order to avert the uncertainty and anxiety of the closing days of the year in April, that we

(Continued on page 7)

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

Mr. Henry Ford has returned to the United States, giving up his efforts to pour gasoline on the troubled waters of Europe. His impulses are good, but his efforts quixotic. He knows how to furnish cheap transportation and ought probably to have stuck to his job. His proposition recently to employ any ex-convict from Sing Sing and make a man of him was a fit prelude to his efforts to stop the European conflagration by spitting on it. The larger part of those who went to Europe at his expense are still there enjoying (?) the talkfest. We hope they may return unharmed.

Captain W. T. Rathliff fulfils the Scripture promise, "they shall bring forth fruit in old age." Past the time when most men are active, he is not satisfied to rest on past achievements but, like Paul is pressing on toward the goal. Last Sunday night he delivered an address at the Methodist church, at Edwards on "Respect for Law," which gave some reasons for lawless tendencies among us and specific reasons for overcoming them. He is president of the Anti Saloon League of Mississippi and has been sheriff and chancery clerk of his county. He is thus prepared by experience and sympathy with high ideals to render effective service in any community where he may speak.

Here is a truth well spoken by F. W. Paddock in the Standard, of Chicago. Educational needs are not financial only nor primarily. Our people need to have a conscience on this subject, a real sense of its value. No doubt our Baptist educational institutions need money, but our educational need is much more fundamental than that. We need the development of an educational passion that shall find expression in the sacrifice necessary to secure the education of our children and the adequate equipment of our schools.

Dr. A. T. Robertson, of Louisville, is to deliver a series of lectures at Princeton Theological Seminary in February.

OUR NEW YEAR.

With this issue the Record begins the new year, and not only wishes, but will work to make it the best year in the history of Mississippi Baptists and a year of growth for every member of The Record family. In co-operation with the Commission on Publications and at considerable added expense, we are working to make the paper worthy of our great denomination and more representative of all its work and a more virile advocate of its doctrines. We believe the

results are already manifest in the very beginning and will be increasingly evident. At the head of this page appear the names of the commission—men who are already well known and honored. Their plan for the months of January and February will be seen in another part of the paper—the advertising section. They propose to give to the Baptist Orphanage one-fourth of all that is collected by this plan. It will be a great relief to the orphanage in its present time of stress if the pastors and others will take hold of it and work it. Let every man who loves the orphanage, and every man or woman who wishes to enlist others in the Lord's work seek to secure new subscribers during these two months. It is the first effort of the commission to enlarge and uplift all our work. They are doing it as a labor of love, beside all the other plans they are working, and they deserve the cordial support of all our pastors and people. Will you give it to them?

Already a company of laymen in Jackson has taken the matter up voluntarily and seriously. They have gone out in autos and are striking for one hundred new subscribers this week, beside collections from those already on the list. They have begun to turn in the money and prove that the thing can be done. We wish to express our hearty appreciation of the effort of these and of all who will give time to this work for the sake of the kingdom. Pastors will receive, if they have not already received, a letter explaining the plan and enclosing a list of the subscribers already in their churches. If you haven't gotten one, write us for it.

ASCENSION OF JESUS.

This is not intended as a review of the Sunday School lesson but to call attention to two truths that ought to abide with us as a result of that study. These are, first, that the ascension of Jesus is the culmination and reward of His life of humiliation and sacrificial death, and second that it is the condition of the coming of the Holy Spirit.

Instinctively, one would feel that righteousness and justice had failed if the history of Jesus had ended, like that of other men, with His death. And even after His resurrection there is no proper termination for his earthly existence but an enthronement at the right hand of God. But it is not that a story may be fitly completed but that truth and righteousness may be openly installed on the throne of God's universe. "Thou hast loved righteousness and hated iniquity. Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." The old plaint of "truth forever on the scaffold and right forever on the throne" must be corrected. The world has long seemed topsy-turvy with goodness always discounted and violence too long triumphant. The enthronement of Jesus is the reversal of the perverse order so long prevalent, and He henceforth sits expectant till all His enemies be made the footstool of His feet.

But it is not to restore justice and preserve purity in perpetuity and power, but to give to Jesus Himself the place and reward that are due to His service and sacrifice. "He that ascended is the same also that descended into the lowest parts of the earth." "He emptied Himself, taking the form of a servant; He humbled Himself, becoming obedient, even unto death, yea, the death of the cross. Wherefore God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus is Lord." Anything short of enthronement of Jesus to universal dominion would have fallen short of that which was due Him. It is the spontaneous and irrepressible outburst of praise from the redeemed who say, "Worthy is the Lamb

that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing. And every created thing which is in the heavens and on the earth and under the earth, and on the sea and all things that are in them, heard I saying, Unto Him that sitteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever." It would have done violence to every principle of justice and would have disappointed every sense of gratitude if Jesus had not ascended to the throne after His suffering and death.

What equally concerns us in the ascension of Jesus is that it is the guarantee and only means of securing for us the outpouring of the Holy Spirit. Jesus said, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go I will send Him unto you." At an earlier time it was said, "The Holy Spirit was not yet given because Jesus was not yet glorified." There is a vital connection between the enthronement of Christ and being filled with the Spirit. It is only when He takes His place on the throne that the quickening power of the Holy Spirit comes. Peter said, "Being therefore at the right hand of God exalted, He hath poured forth this which ye see and hear." John said, "Out of the throne of God and of the Lamb proceeds the river of water of life." Again it is said, "The Holy Spirit is given to them that obey Him." If there is any lack of the Holy Spirit's power in us, it may be remedied by putting Jesus in His proper place, on the throne. It will always follow as daylight comes with the rising sun that the heart is flooded with light and the life is enriched and strengthened by the Holy Spirit's presence when we honor Jesus as Lord. Why may we not each one purpose that this lesson of the ascending Lord shall help us to begin the new year by every way recognizing the authority of Jesus in our lives, making His will supreme in everything that concerns us. Thy kingdom come; Thy will be done.

THE COMING OF THE HOLY SPIRIT.

Conditions.

The conditions of the coming of the Holy Spirit are not all within ourselves. First of all it is conditioned upon the will of God. "The wind bloweth where it listeth." It must not merely be a part of our theology to recognize the Holy Spirit as God. What is more vital than that, it must be a part of our religion. Our theology may stand in well kept volumes on the shelf to be looked to as standards of belief and taken down and consulted when we wish to refresh our minds. It may be even well learned with the mind and accepted as our statement of faith, without ever having any real faith in it. It becomes our religion when personally appropriated by a living faith till it kindles the flame in our hearts and determines our conduct and worship. When we think of the Holy Spirit we are to remember that He is God, that He acts according to His own will and wisdom and does not have to do what we ask. We may make requests of Him, but cannot direct Him what to do. We are to pray to Him and wait on Him to work according to the council of His own will.

A second condition of His coming is the finished work and teaching of Jesus. His coming previous to this would have been premature and useless. His business is to take the things of Christ and show them unto us. He will bring to our remembrance all things that He had said. He is the interpreter of Jesus, and the work of Christ must be done before the work of the Holy Spirit can begin.

But there are conditions within us which make the coming of the Holy Ghost possible. These are the simple acceptance of Jesus and obedience to Him as Lord. The Holy Spirit

came in great power on the day of Pentecost upon the disciples of Jesus, but not on all of them. There were doubtless many in Galilee many who had been won to Him and had counted themselves as followers of Jesus, but they were not filled with the Spirit on the day of Pentecost. Only those who had staid with Him to the end and who obeyed literally His command to tarry at Jerusalem for the baptism of the Holy Spirit which would be "not many days hence." Too much emphasis cannot be placed upon the simple, unquestioning obedience to the word of Jesus as a condition of the fulness of the Spirit.

Notice, too, that while they waited for the Father's promise which Jesus had given them, they were constantly engaged in prayer. There are probably not many congregations that would tarry before God today for ten days in prayer with no evidence of an answer coming but the simple promise of God. Many are too little interested, set too low a value on the work of the Spirit, and think the results not worth the effort, or doubt if the results will follow the effort. We cannot be surprised, when we look around and see how exceedingly difficult it is to get men to pray, that Jesus should have concluded His account of the importunate widow before the unjust judge with the almost despairing question, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" This is the parable which He introduced with the saying, "that men ought always to pray and not to faint." Men have not the Holy Spirit because they ask not, and often our praying has to be clarified by long seasons of waiting before God.

Accompanying Manifestations.

The coming of the Holy Spirit was attended with certain signs whose meaning will help us to understand His mission among men. These were three in number as mentioned in the narrative in Acts. There was the sound as of a rushing, mighty wind, the appearance of tongues as of fire, and the speaking in various languages. There was no wind, but the sound as of a wind. There was no fire, but tongues parting asunder like as of fire. These were indicative of breathing new life and energy into these whom He had chosen as His witnesses, and the special form the witnessing was to take was indicated by the ability to speak in languages hitherto unfamiliar, spoken by the sojourners at Jerusalem. They did not need to inquire what it was for but began immediately to speak to others in their own tongues the word of life. It was clear that God meant for the message of the cross to be made known to men of every tongue.

Peter's Sermon.

There are only four things in the sermon to which attention can be called here. These are selected because they are essential and explanatory of the rest. The first is that this marvelous manifestation of God's power is the fulfillment of Old Testament prophecy. God works according to a pre-arranged plan and purpose. His revelation and working have no disappointment. The truth that was announced in the Old is realized in the New Testament. The Word of the Lord is a sure word. Centuries may intervene but His purpose is unbroken.

The second gracious truth that is brought to light in this sermon of Peter is that the Holy Spirit is now given to all. In the old dispensation, He was given to the exceptional man or class, to the official or occasional person. Not so in the new. He is for every one. Only the prophet or priest or king in the olden time received the anointing. But in the new all are prophets and priests and kings. The sun no longer shines simply upon the mountain peaks, but it is the full day of revelation and grace and all the valleys are flooded with light. This is easy to see in the sermon of Peter if you emphasize the right words, "I will pour forth my Spirit upon all flesh." And then that no class or age may be left out, He specifies, "sons," "daughters," "young men," "old men," "servants,"

"handmaidens," "whosoever." There are no exceptions and no exclusions. None need despair and none need fear to come with boldness to claim the promise to you and your children and to them that are afar off, all whom God calls.

The third thing that stands out is that the fulness of the Spirit is promised. He gives not His Spirit by measure. A baptism is not the sprinkling of the Spirit. It is a pouring forth, if by this you understand that the pouring is continued until the subject is "filled" with the Spirit. The pouring here indicated is meant to show the abundance of the Spirit. The idea is of entire and ample sufficiency for every requirement and need of ours, not only for our preservation from evil but also for witnessing and ministering the grace of God to others. God will not send us out half provisioned or equipped—He makes all grace to abound in all things so that having all sufficiency in all things we may abound unto every good work.

But Peter does not close his sermon until he has brought to their minds the crucified Christ, His resurrection and the offer of salvation to everyone that shall call upon Him and a virile insistence upon repentance witnessed by public avowal of it in baptism. Lord, send upon Thy servants and upon Thy handmaidens, such fulness of the Spirit as that they cannot but speak the things they have seen and heard.

SOME DELTA ENLISTMENT EXPERIENCES.

(Just what the work of an "Enlistment Missionary" is, can best be made plain by the recital of some experiences with which these men have met. We have asked Brethren Harrington, Moore, and Cooper, to furnish us some brief sketches showing the character and results of their work. The following, written by Brother Cooper, gives evidence of the essential missionary nature of his work.)

"Enlistment" means that a man is brought into the deepest appreciation of his place in the kingdom. That he is inseparably connected with the imperial program laid down in the Bible for the propagation of the gospel of Christ and the evangelization of the world.

The first enlistment work that I did was in the central part of the Delta. I was never there before, and knew no one. I had to go to the most prominent man in town and approach him in the presence of a large crowd of drummers. In this public place, with all the grace I could command, I told this merchant my purpose there, that they might secure a pastor and have services and worship God who giveth us all that we have. He answered by saying, without lifting his eyes to mine, "I have made up my mind not to give to pastor's salary nor to call a pastor nor do anything till they have secured a building." I argued that it would be easier to build and have his desire gratified by first securing a pastor that knew the Lord and loved His cause. He granted that I was right; but said that he had to pay every pastor they had ever had and did not feel that he was called upon to do so any more. I argued to him that it must be an unspeakable blessing for a man to be able to bear the burden of a church and make it go, that he had a great reward here and a still greater one hereafter. Then I told him that I wanted to preach there the next Sunday and asked him to come and hear me. He said he certainly would do so.

On I went to see another man who the people told me was a Baptist. I was entertained by his two children till he came in. I then told him my business, but he was not responsive to anything I could say. I could not get him to smile or even look pleasant. Yet he was gracious enough to invite me to come to his home when I came back to preach. I was there the next Saturday and spent the night with him. We talked till after midnight about the cause and then we read the Bible. We all had a Bible and I read one verse, then he one, then his wife, then the boy, then the girl, till the chapter

was read. Next day I was greeted by a large crowd at church. After preaching I called a conference of the Baptists and their constituency. The first thing was to call a pastor, but the church said, "We can't pay a preacher," I said, "But we, the Board, will help you." I proposed that they should pay the \$300, or certainly not less than \$250, and that the Board would pay \$50. Then I asked each man there for a contribution and every one responded. The matter ended by raising the pastor's salary independent of help from the Board. Then I said, "What will you give towards building a church?" To this likewise each one responded. The merchant subscribed \$250, the man who never did smile subscribed \$500, and some \$1700 were subscribed then and there to build a church house. I was in the lowest ground trying to enlist this church but on the highest after they were enlisted. I left them with a pastor and a committee to build.

I then went down in the south end of the Delta where three men wanted to build a church house in town, but the other 50 wanted to repair the old one in the country. It became my duty to build that church and to hold that church together and save the cause in that section for Christ. This was a most difficult task, for the people wanted to fight rather than move that church to town. In the most diplomatic way I loved and preached and worked and built the church and organized the church when it was completed. About fifty-one went into its organization and the church was dedicated free of any debt.

THE WEEKLY PRAYER MEETINGS

"My house," said Jesus, "shall be called a house of prayer for all." We have often misplaced the emphasis, which falls upon the words "prayer," and "all." It is not said that God's house shall be primarily a place of preaching, nor of teaching, nor of philanthropy, nor of amusement, but "a house of prayer." In recent years the occasions for coming together in the house of worship have been greatly multiplied; frequently the question is asked, "What service of the church is of greatest value? If I can attend but one meeting during the week, which should that be?" The words which Jesus quoted when his soul was on fire with zeal for his Father's house give answer: "The prayer service."

The word "all" is significant. Not all can or will follow the sermon; not all can sing; not all are in the mood to be taught; not all will enjoy the social features; but the call to prayer finds an involuntary response in every hungry heart. "All men are capable of prayer," says Dr. Nicoll, "and growth in grace is a growth in knowledge of what the life of prayer may come to be." The prayer-meeting is the pulse of the church life. If you would measure the consecration and spiritual power of a church attend its prayer service.

A new year has dawned. The pastor cannot do in the one year that lies ahead all that his heart yearns to see accomplished. But if he would do that which will go farthest towards vitalizing and energizing every department of the work of his church, let him concentrate upon the mid-week prayer service. Let him make it the gathering of his flock, as a family that gathers about the hearthstone, for prayer, devotion, meditation, confession, testimony, praise, thanksgiving—informal and unrestrained. Then will there come the power of God upon the church, and every good work can be pressed to victory.

In this department it is our purpose to furnish brief studies in the Word, and suggestions for the leader of the prayer-meeting, written by various of the brethren who will be called upon

from time to time to furnish contributions. We heartily invite any who feel so disposed to contribute helpful suggestions. This week Rev. Zeno Wall, of Columbia, furnishes the topic. His article will repay the most careful study, and might be read in prayer meeting next week preliminary to a concerted movement to put new life into the prayer service.

"Lord, teach us to pray."—Luke 11:1.

These words have been lingering with me for many months, and my thoughts have been revolving around them, constantly, ever since your letter, asking me to write a few articles on prayer, came. For as a minister, and worker in Christ's vineyard, I fully realize that the one thing most neglected in our church life today is prayer. We talk much about praying. We often preach a whole series of sermons on prayer, but we do not, I am quite sure, practice praying as much as we ought. Our churches have gotten far away from the ceaseless, earnest, believing prayer that was so characteristic of the first churches. In the days of Peter, Paul and Silas prayer occupied a very important place in the work of the church. They prayed when they faced their foes, their problems, their trials. And the Lord heard and answered them. When they prayed the place where they were assembled was haken, the doors of the prison were opened, the gates in the wall leading to the prison lifted, the prisoners were liberated, and an atmosphere created in which lost souls could not remain unmoved, but were heard to cry out and say, "Sirs, what must I do to be saved?"

Such was the power of those early churches, and such can be ours if we will but pay the price for it. Our churches will become thronged centers when we as pastors and people arrive at that point in our religious work where we believe so thoroughly in prayer that we will earnestly and believingly practice prayer. Our need surely, is to cease so much talk about prayer, and praying, and begin the practice of it. It is not the mid-week meeting, known as the prayer meeting, a misnomer? I think so. But little praying is, as a rule, heard at them. Short sermons are too often heard. Or in the absence of the pastor, one man talks the meeting to death. Some practice, sermonettes, scripture quotations and devotions are too often heard and seen at our meetings which we call prayer meetings. The writer would suggest that we pray more or change the name of our mid-week meetings. Each church, at least once each month, ought to meet at some central place for the sole purpose of prayer. We need to pray about our problems, and for heavenly wisdom and spiritual power. If we pray much and expect much, we will surely receive much. Let the words, "Lord, teach us to pray," be heard all down the battle-line, and throughout this New Year may our people be so much at prayer.

ZENO WALL.

THE BOOK

(Under this head from time to time will appear studies in the Scriptures devotional and inspirational in character. The following is taken from a series of lectures recently delivered by Dr. Jno. T. Christian, of Hattiesburg.)

The Bible.

The Bible contains but one theme, and that is the redemption of man through the cross of our Lord Jesus Christ. It sets forth this theme in never-ending variety. It is unlike the sacred books of all other religions, for it has something for every man. In reading the Koran we think only of Arabia; in reading Confucius only of China; in reading the Zend Avesta only of Persia; in reading the Vedas only of Hindostan. But in the Bible we meet with all races, and

through it see the light of revelation ever streaming westward.

The great forms of empire their way to ruin.

Across its pages their colossal shadows fling.

The Bible is at once a sacred Iliad and a sacred Odyssey. How its pages ring with the battles of the warriors, with their confused noise and garments rolled in blood; now the sea is dashing in our faces as we traverse it in the ship of Jonah, or toss a day and night among the breakers with Paul. It has indeed deep speculation for the human mind, but for the most part it is intensely concrete. There is in it no stifling system, no chilling gloom, no self-centered absorption. The Bible shows us that religion may be as exquisite as music, as glowing as art, as rich as a gifted nature, as broad as a noble life. It is as universal as our race, as individual as our selves.

The Bible comprises the writings of at least fifty authors who lived in the most widely separated spheres. The voice which speaks to us now is that of a Gentile sorcerer, now that of a suffering prisoner, now that of a conquering king. Lawgivers like Moses, warriors like Joshua, historians like Samuel, prophets like Isaiah, priests like Ezra, Jeremiah and Ezekiel, poets like David, governors like Nehemiah, exiles like Daniel, peasants like Amos, fishermen like Peter and John, and tax-gatherers like Matthew, rabbis like Paul, have all contributed their quota to the sacred pages. We may truly say it is like the great tree of Northern fable, whose leaves were the lives of men. It is for this very reason, that nations, like birds of the air, shelter themselves under the shadow of it. It is a vine of God's planting, which

Reacheth every corner under heaven.

Deep-rooted in the loving soil of truth;

So that man's hopes and fears take refuge in

The fragrance of its complicated blooms

And cool impleached twilights.

We may compare its course to that of a stream, which some times dwindles into a tiny rivulet, and some times broadens into an almost shoreless sea. But it is the stream whose fountains lie deep in the everlasting hills. Its sources are hidden in the depths of a vast eternity. It begins in the chaos of Genesis, "vast and void," it ends with a book which has been called; "the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies."

The Bible is familiarly divided into the Old and New Testaments. The Old Testament, which includes the revelation God made to man prior to the coming of the Lord Jesus, is divided into the Pentateuch, or the five books of Moses, the historical books, the poetical, and the greater and the minor prophets. The New Testament is divided into the historical books, the epistles, and the Revelation. A discussion of these books for the purpose of finding their place and use in the plan of salvation would be useful. We should not only know the position of each book, but the purpose for which it was put in the Bible. Each of these books has a distinct purpose, and makes known a truth that no other book will supply. Binding all these books together with their thoughts and shadows, with their lights and shades, we have a complete Bible, meeting every want and desire of the human heart.

In this widely varying sense the Bible addresses every aspect and every necessity of my nature. It is my own biography; I seem to have read it in some other world; we are old friends; the breathing of eternity is on us both, and we have happened together for our mutual joy on the rough shore of time. I never know how great a book it is until I try to do without it; then the heart aches; then the eyes are put out with great tears of grief; then the house is no home of mine; then life sinks under an infinite load of weariness. Marvelous book, that tells of a wonderful Saviour, who brings to us the fulness of joy!

DEPARTMENT OF THE CONVENTION BOARD

J. BENJAMIN LAWRENCE, Corresponding Secretary

Great triumphs are the fruitage of many trials.

Many a man bites off his head to feed his face.

God knows His servants by their hearts and not by their salaries.

Heaven knows nothing of the bended knee until the heart is bowed also.

Bring personalities into the pulpit and you leave all power out of preaching.

December is the month we give to ministerial relief. This last December we received \$558.96 against \$868.39 in December, 1914. Have our people forgotten the aged and infirm preachers? Brethren, don't forget them.

Rev. T. J. Moore, enlistment missionary for South Mississippi, visited in December nine churches, traveled 600 miles, distributed 200 tracts, delivered sixteen sermons and addresses and made two every-member canvasses. In the two fields developed, he succeeded in increasing the pastor's salary, at Petal, from \$120 to \$300, and at Mendenhall, from \$600 to \$700. This is the kind of work our enlistment missionaries are doing.

W. R. Cooper, enlistment missionary for the Delta, has visited five churches, held ten services, preached ten sermons, and traveled 849 miles. He has held three every-member canvasses, bringing Rosedale up from \$200 to \$300, Duncan up from \$300 to \$350, and Shelby up from \$550 to \$600. He has also put on six building projects at Moorehead, Tutwiler, Duncan, Dadds-ville, Delta City and Tchula.

J. P. Harrington, enlistment missionary for North Mississippi, has traveled 700 miles during the month of December, visited three churches, delivered fourteen sermons and addresses, and held two every-member canvasses. In Hattiesburg First church, the subscriptions for local support was increased from \$3,000 to \$4,400, and missions and benevolences from \$2,000 to \$3,000; in Hazlehurst, local support was increased from \$2,500 to over \$3,000, and missions to over \$1,500. This kind of work is counting for the kingdom.

The Country Church.

On a recent trip through a certain section of the country district we found magnificent public school buildings and an eight months' school carefully graded and with a trained and educated man at its head, running in full force. On the same plot of ground, in some instances, and only a few hundred yards away in other instances, we found the church building very much inferior to the school building, and in the place of employing the pastor for all of his time and paying his \$100 per month as they were doing the principal of the school, they only had preaching once a month and meted out to the man of God the pitiful sum of \$150 per year. What is the result? This is the most hurtful effect from such a condition as this: The children growing up under such conditions come to have a very much lower idea of the church and its importance than our fathers had. Religion is depreciated in their eyes. They fall away into sin and grow up non-Christians or else very indifferent church members.

What Others Think of Our Plan of Organization.

We have received a good number of letters from brethren over the State concerning our plan

of organization announced in the last issue of The Baptist Record.

We give below two of these letters:

"Dear Lawrence:—I very much agree with your Sunday School program as outlined in The Record of this week. Such a program has been in my mind for some time, and I trust it can be fully carried out. In my judgment, both Sunday School men ought to give their whole time to it for this year at least. If for the next four months they could constantly hold Sunday School conventions, and then round it out with a rousing State convention, I think you would find a better situation in this work. It occurs to me also that the Sunday School Board ought to put its whole force into this state convention. The pastors are not inclined to go across the State at considerable expense to hear some one that knows no more than they. We want to hear experts such at least as the board is supposed to have. In addition we could get other men of recognized ability and make such a convention worth while. It would not be a difficult matter to get money for such a meeting, and in my judgment it would be well spent."

"Dear Brother Lawrence:—I have been very much pleased to see the work you are planning to have done in the organization of Sunday School conventions in the various counties and associations in our State. I feel sure that this is a step in the right direction and that great good will come to us from this work. I like the suggested plan of organization and think you are doing well to stress the work of the Sunday School, the B. Y. P. U., the W. M. U., the laymen's work and the mission causes in the organization."

"We have had a Baptist Sunday School organization in our association holding annual conventions for about three or four years. We also have beat organizations. I think this State-wide effort will be a help and inspiration to us in the work we are trying to do. I do not think the efforts of one of the secretaries could be directed into more useful channels."

Two tracts are being printed—one of "A Baptist Program," and one on "How to Organize a Sunday School, B. Y. P. U., and Laymen's Convention." Let every one interested in this movement, and that ought to include every Baptist in the State, write for some of these tracts.

Education Commission

Marks

This splendid church is making great progress with their new building, having it almost completed. When finished it will be one of the best in the State, with the same plan as Columbia's new church. And yet with all of this, they made a fine offering to the schools. Mr. P. M. B. Self led the offering with \$500. Three cheers for this old schoolmate of mine! This church has no pastor, but they are in hopes of securing one right soon. A great church and great folks.

Lambert

This church has had no pastor this year, but has secured Brother J. A. Ousley who begins January the 1st. A good offering was made here and I can't refrain from adding that another one of my classmates, Deck Stone, a prominent attorney, led out in the same.

Crenshaw

Rev. W. E. Lee of Como, is the much beloved pastor of this flock. After the work was presented, he doubled his subscription, which he had already made, and his folks followed him in a nice way.

Sarah

This little church is served by Brother Lee on the same Sunday afternoon that he serves Crenshaw. These people made an offering joy-

fully. Brother Lee is doing good work at these two places.

Summit

Rev. Madison Flowers serves this church to the delight of his people. Enthusiastically did they respond to the work of the Education-Commission.

We are delighted to report, beginning January 1st, 1916, that \$66,685.72 has been raised.

W. E. FARR.

WHAT CHURCH HAS THE BEST SUNDAY SCHOOL?

It would be difficult to answer the above question unless all could agree on a standard by which the best Sunday School could be determined. Many, if not most, of the Sunday School leaders think the attendance is the test by which a school may be judged. Surely it must be true that if a scholar is so interested that he attends Sunday School when he is tempted to go elsewhere, he will study his Bible, cultivate the spirit of giving, and engage in other forms of Christian activity taught and encouraged by the Sunday School.

Without claiming, or thinking, that West has the best Sunday School, I am going to give the average attendance for the last three years. Our average for 1913 was 86 per cent of our enrollment; 1914, 87 per cent; 1915, 83 per cent. Sickness, attendance on other schools, or excuses of any kind do not count with us. This record for attendance has been made without prizes, or inducements of any kind. I have given the attendance for the last three years to show that it is not spasmodic.

My experience has taught me that it becomes harder each year to maintain a high average attendance, and the automobile, more than all other causes combined, is responsible. An auto in a family changes it, usually, from regular to irregular attendants.

I have often wished the brethren would report the work their schools are doing, as I have done above. I am sure it will be interesting reading to many, and may result in a friendly rivalry that will be helpful to the schools. Who will be next?

Fraternally,

C. E. WHITE.

West, Miss.

DIAMOND JUBILEE AT HERNANDO.

The Hernando Baptist Church celebrated their Diamond Jubilee on Sunday, Dec. 19. This church was organized on Aug. 22, 1840, and has had a continuous existence ever since. As the anniversary date came during the vacation season, the celebration of the jubilee was postponed until last Sunday. A great throng crowded into the church building to take part in this service.

The exercises consisted of special music by a large chorus choir; reading of the twelfth chapter of Romans and prayer by the pastor; a history of the Hernando church written by the pastor; letters of greeting from former pastors, including G. W. Riley, N. W. P. Bacon, J. W. Lee, R. L. Bunyard, and also a note from the widow of F. R. Boston, pastor here forty-five years ago. The members of the church present then stood while the clerk, Bro. Hugh Foster, read the church covenant, which they solemnly took upon themselves anew. It was an occasion of deep thankfulness for the achievements of the years, and of consecration for the tasks of the future.

The church through all these years has had only sixteen deacons, and there have been only two buildings. The first meeting house, erected in 1841, stood for more than sixty years, and was replaced by the present house of worship in 1903.

There are not many of the old members left. Our sister, Mrs. Sarah L. Boone, who died just a few days before this special service, had been a member for upwards of seventy years. Mrs. N. M. Whitley, widow of the faithful Deacon Whitley, united with the church in 1855, during the pastorate of William Carey Crane. Mrs. Alf Dockery has been a member of this church for fifty years, and Mrs. T. M. Jones for forty-five years. Among the other members who have been connected with the church for more than thirty years are, Mrs. L. D. Cooke, Mrs. R. M. Banks, Mrs. W. A. Powel, and Mrs. M. C. Farrington.

The church is now in quite a hopeful condition. The membership numbers 110, which is larger than it has been since the days of war and reconstruction. We have full time preaching. Last year the church contributed to missions and benevolences \$816, and to all purposes \$2,504. The church owns the town cemetery. The Sunday School is enrolled with the Sunday School Board as one of the twelve A1 schools in Mississippi for 1915. We thank God, and take courage. We ask the prayers of the brotherhood that we may go forward.

W. C. BOONE, Pastor.

Hernando, Miss.

Dec. 22, 1915.

A MIDNIGHT REVERIE.

'Tis midnight. The bells ring out the swift transition. What mingled tones are those! How weirdly strange the sound! One stroke is a toll, a knell—the other a tender note of hope, subdued, but clear and distinguishable; and thus, alternating, the two strains glide on, a sad sweet song. 'Tis both a story and a prophecy; at the same time tragic and pleasing. It images forth, on the one hand, youth with sword; trenches and battlefields and blood and death, and sorrow deep as hell; and, on the other hand, life with love and laughter and smile and sunshine, peace and paradise like to fields elysian and eternal, far above.

But hark! How faint that sound of woe grows; and fainter still, and now 'tis gone forever! How loud that peal of joy and gladness breaks forth above the wreckage of the old year and fills all hearts quite full of buoyant hope, so each forgets the gloom and night and bitter memories of it all.

Is it but a dream? With the coming of the first rosy morn of nineteen hundred and sixteen, what shall greet our anxious ears, and burst upon our curious vision? Shall it be the frightful roar of cannon and the funeral dirge of war? or the angel song of "Peace on earth, good will to men?" Shall it be the solemn sight of marching armies, and the silent sweep of massive navies far out at sea? or happy homes in peaceful valleys and plains of waving grain and herds on mountain slopes and landscapes stretching far unmarred by smoke of battle, or trench, or fort?

O God of all the years, let this terrible carnage and curse of earth cease! Lay Thy mighty hand on kaiser, king and czar, and stay this ghastly flow of human blood, and give us peace forevermore!

W. A. JORDAN.

OUR FINANCES AS WE BEGIN THE NEW YEAR.

(Continued from page 2)

may sustain our credit and pay our notes at the bank, and be ready to close the year without debt, and be able to seize the greater opportunities that await in every department of our work, let us begin in January.

"Preparedness" is the watchword of the day. It fell often from the lips of our Lord. "Be ye also ready." May we be also and always and everywhere ready. Yes, and especially now in this great task let us be ready.

Mississippi Woman's Missionary Union Page

MISS M. M. LAKEY, Editor. Jackson
Direct all communications for this department to the editor.
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Young People's Leader.
MISS MARY R. LUFF. Raymond
College Correspondent.
MISS M. M. LAKEY. Jackson
Corresponding Secretary-Treasurer.
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All societies in Mississippi should send quarterly reports to Miss M. M. Lahey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

CONSECRATION.

"Consecrate yourselves today to the Lord, that He may bestow upon you a blessing this day."

Exodus 32:29.

"Consecrate me now to thy service Lord, By the power of grace divine," that having given myself first to Thee, (2nd Cor. 8:5) I may be delivered from the bondage of dumb discipleship; to declare in our meetings Thy power to save; to publish glad tidings; Tidings of peace; tidings of Jesus' redemption and release. (Isa. 52:7.)

Let us abide in "the upper chamber with one accord," awaiting the power of the Holy Spirit to receive the Pentacostal Blessing, upon our Week of Prayer, in bringing souls to Christ through our Woman's Work.

TO EACH READER—The Lord bless you and be with you this year.

Each aged preacher received a Christmas box. Each box was a love gift to the King.

Is your society planning for the Week of Prayer? See to it Sister that this gracious occasion comes to you and yours.

"Lead the young women gently in places of joyous responsibility." See that they have the time and the opportunity to carry out their program during the Week of Prayer.

"I am sending to Dr. J. B. Lawrence a check for six dollars in the name of the Sunbeams of the Ripley Baptist church. This is their Christmas offering to China."

Is not this fine to come from one of our Baby Organizations? Who next?

All our prayer Calendars are out at this office, but by sending direct to headquarters, 15 West Franklin Street, Baltimore, Maryland, they may be secured. We do trust that a great many copies will be ordered. It is with regret that we could not fill orders for twenty this morning.

If any society desires to lend a helping hand toward preparing a box for a very needy frontier missionary, please write your secretary at once.

We are so thankful to tell you that Miss Imogene Scarborough, who was in the training school with our Miss Traylor has been assigned to us as our missionary to Africa. She is to sail in April. Your secretary has the pleasure of knowing Miss Scarborough personally, and is much gratified that one so capable and so consecrated should be assigned to us.

"One of the primary functions of the Y. W. A. is to develop the individual member. The work is so organized that there is a task for each member and each member has a definite task. The one talented girl who deems her ability so meager as to be worthless, is pressed into service and often developed into the most useful worker by learning that faithfulness in the use of small gifts is a sure means of acquiring larger ones; that talent is after all only a capacity for hard work which grows with use."

MISS ROSLYN HYSER, Texas.

The Ripley W. M. S. has for several years had for their special work the support of a Bible woman in China. The amount for this fund, \$30.00 per year, being secured by individual, free will offerings or pledges. This work was suggested and begun by our late, much beloved member and faithful worker, Mrs. J. D. Burns. In appreciation of her zeal and love for the work of her Master and through the inspiration of her life to us, this support of a Bible woman in China has been adopted as a permanent work of our society as a memorial to Mrs. Burns. This henceforth being designated as the "Sallie Burns Memorial Fund."

A MEMBER.

CHRISTMAS KINDNESS.

The Fannie Heck memorial class of the Baptist Church under the leadership of Miss Maude McCalip and Mrs. L. P. Kees' Sunday School class, united in providing a happy Christmas for a large family of children who would otherwise have been overlooked by Santa Claus. Dolls and other toys dear to childhood's heart were provided in abundance and a merry company, including Santa Claus, gathered at Mrs. Kees' residence and carried them to their destination on Christmas eve. Henry Ware Hobbs wore the regulation Santa Claus costume altho it marred the symmetry of his form and almost smothered the kind words he tried to speak to the sleepy little kiddies who seemed to think they had a nightmare instead of the Christmas dream come true. No doubt their realization came with the morning light.—Brookhaven Leader.

EXTRACT FROM A PERSONAL LETTER

"When I was a child we lived in the country. We would all start to Sunday School in the surrey. At a certain place we nearly always met Aunt Ann and Cousin Belle walking. Mamma would say, 'Tom you and Paul get out and walk and let your Aunt and Cousin ride.' Presently we met

old Sister Jenkins; then would come the summons: 'Mary you are young jump out and let Sister Jenkins ride.'"

So naturally was this done; so much as a matter of course, I never dreamed that everybody would not have done the same. I never heard a word of complaint from any child in the family, and it went on for years.

Of course we did not have to walk far; but these days I see children scowl when occasionally asked to do the simplest service for others.

The Augusta Chronicle, the oldest Southern paper, having been established in 1785, and having been on the liquor side for 130 years, has recently changed its views and policy, and will henceforward be a strong factor among prohibition forces. Many and great changes are being rapidly made in favor of the dry forces. The liquor business cannot prosper very much longer, if these great changes continue to take place. One has to be a constant and general reader to keep up with the many far-reaching things which are transpiring almost daily in favor of a dry and sober country.

ANNOUNCEMENT.

This is to certify to the public that Prof. W. H. Saxon, Bogue Chitto; Rev. E. W. Spencer Lumberton, and Rev. J. D. Jameson, Laurel, are duly accredited representatives of the Mississippi Anti-Saloon League, being authorized to deliver public addresses and to solicit and receive money for the League.

T. J. BAILEY, Superintendent, Jackson, Miss.

A recent number of Men and Missions shows that while the membership of sixteen of the largest denominations in the United States has increased 25.3 per cent for the past ten years, the contributions to foreign missions have increased 87.5 per cent. Baptists are behind most of the others in the amounts given per member. Northern Baptists hold the eighth place; Southern Baptists the sixteenth place, being 2.2 cents per week for all benevolence. But this is a gain of 148.4 per cent in ten years. At this rate we will not always remain at the foot of the class. Give us time and we will come to the front. We will be "first at last, if we have always been behind before."

President Wilson and those connected with his administration are seeking an improvement on the Monroe doctrine which makes the United States the protector of the other American Republics, by uniting them in a friendly effort to protect each other and all in case of aggression by other nations. The idea is a good one which will not only produce better feeling among the people of the Western Hemisphere but command respect for the weaker countries by those on the other side of the world.

Besides the usual Sunday School Helps specially prepared for 1916, those who wish to make a closer study of the Book of Acts will find these books helpful. Stiffers Introduction to the Acts, Clark's Harmony of the Acts, Stalkers Life of Paul, Robertson's Epochs in the Life of Paul, Hackett's commentary on Acts, Conybear and Howson's Life and Epistles of Paul, and the Expositor's Bible (volume on Acts.) There are others but these will do to start with.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

January 9, 1916

THE COMING OF THE HOLY SPIRIT.—Acts 2:1-13.

INTRODUCTION—Sometime between the time of the assembling of the disciples in the Upper Room and the events of today's lesson, Peter suggested that some one ought to be appointed in the place of Judas who had betrayed the Master. He called attention to the violent death of Judas, and to the fact that it was generally known, so much so that the place where he was buried was called "The Field of Blood." Peter was careful to call attention to the scripture to substantiate the course he would propose. This Psalm, 41: 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted his heel against me." They then proceed to appoint two, and after prayer they cast lots, and the lot fell on Matthias. What sort of an apostle he made, is not known, but his name does not appear any where else in the narrative. He might, like some of the others, have pursued a more humble course and discharged his mission faithfully.

Lesson Teachings.

In Accord—It is alarming to note sometimes the discords that arise in the churches of the living God. It seems sometimes that rule or ruin is the practice of some seemingly good men and women. It seems never to occur to them that they might not have absolute knowledge, and that their deliverance is necessarily not the final word, or that someone else might have an idea on the subject under discussion. Their is no better way to remove discord among brethren than to get right down to earnest prayer. To an honest Christian soul this course is the most soothing application that can be applied to a anger and pride and stubbornness.

Descent of the Holy Spirit—The Jews celebrated three principal feasts, and the chief of these was the feast of the passover which commemorated their deliverance from Egyptian oppression. The Pentecostal feast was held fifty days after the pasover, and celebrated the first fruits of wheat harvest. The Jews considered that it commemorated the giving of the law on Sinai which event occurred fifty days after their departure from Egypt. The next feast of importance was the feast of Tabernacles which commemorated their wanderings from Egypt until they reached Canaan. This feast was celebrated about the middle of October. Everything was favorable so far as the apostles were concerned, for they were with one accord in one place. What was true that day is no less true now. The spirit is willing to meet with just two or three, if these are met together in the Master's name. And they were all filled with the Holy Ghost. First

the apostles were notified of His coming by a roaring sound. He came and filled the whole house. Next He appeared in form of tongues which sat upon each giving the apostles visible knowledge of Him, then He entered into them and they began to speak. It is interesting and instructive to note how in history men who were full of the Spirit of God were dauntless in their advocacy of what they knew to be right. Not only does the Spirit of God make men brave, but it illumines their judgment and strengthens their wills.

The Confusion—The miracle here performed was enough to convince men of the reality of what had recently taken place. Strangers from every nation heard these uneducated Galileans speaking in whatever language the man used to whom he was speaking, and it should be noted that a great many nations were represented by devout men. These men must have come up to Jerusalem under some sort of an impression that the day of the Lord had come, and yet devout as they were, they were amazed at what took place. We live too much in this world's affairs to be always prepared for great events such as the occasion before us today. Why should we be surprised at any thing that may happen if it is for our good? Will not God care for His own? But they were not only amazed at what they saw and heard but they were in doubt, as to what the meaning of it was. I fear our prayers are too often of such a character, that were they fulfilled at once we could be amazed even more than these devout visitors at Jerusalem.

Some Mocked—As on that day, so it has ever been, there are those that mock. They even tried to explain the strange phenomenon, and decided that these simple men were all drunk as if a man drunk should suddenly become an expert linguist. My observation is that liquor has just the opposite effect on a man. Instead of giving him the ability to speak in strange tongues, it destroys the ability to speak coherently in his own tongue. But it will be recalled that the enemies of Jesus called Him a wine-bibber, so there is no surprise that those self-appointed scribes and Pharisees should pursue the same blind course of opposition which they had begun with the Master. Note please that the events of today are but the fulfillment of scriptures. (Isaiah 44:3.) "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy deed and my blessing upon thine offspring." (Joel 12: 28.) "And it shall come to pass that I will pour out my spirit upon all flesh." (Matt. 3:11) "He shall baptize you with the Holy Ghost and with fire." (John 14:16) "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever."

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SUNDAY SCHOOL LESSON

January 16, 1916.

PETER'S SERMON AT PENTECOST, ACTS, 2:14-47.

Introduction—"We are now to study the results of the completed plan for man's salvation. Christ had finished His earthly ministry of teaching, miracle working, suffering, death, resurrection and ascension. The antonement for sin had been made. The Holy Spirit in His fullness had come upon his first disciples to remain permanently as the executor of the plan of salvation. In the present lesson we have a view of the employment of human agency to carry forward the work of saving the world. The Holy Spirit came to the apostles that they might be what God planned that they should be and do the work that lay before them. The Holy Spirit was to be the power in the individual believer and in the church for holy living and effectual working."

The Approved Christ Slain—It sometimes takes a little prodding to provoke people to a sense of their duty. In the instance before us of Peter's boldness, there is no doubt that he was provoked to speak through the charge that the mockers had made of their being drunk. When Peter heard the charge, he at once rose up and delivered this remarkable sermon, in which he declared some of the greatest truths of the New Testament. But from the very nature of the case the charge could not be true. It was not customary to eat and drink at so early an hour. And so this being out of the question to consider it the effect of strong drink, there was but the one answer—the fulfillment of prophecy. The speaker quotes the prophet Joel and applied his teaching to the outpouring of the Spirit on the day of Pentecost. "The joy of the believers their efforts to express that joy and their ability to declare in many languages the wonderful works of God, came as a result of their receiving the Holy Ghost."

The Man Jesus, the Messiah—It was a wise stroke on the part of Peter to address his hearers as "men of Israel." He could not have given a more exalted name to them or one that they more respected. It is well in the work in the kingdom of God to be as tactful as is consistent with integrity. Peter here speaks of Jesus as a man, but is later shown to be the Son of God. It is well in teaching these lessons to young people to keep before them the great truth that Christ was a man approved of God by miracles and wonders and signs which God did by Him. Peter calls attention to the fact that all these things were known to them, and that it was all by the determinate counsel and foreknowledge of God. Christ was amply able to take care of Himself, but it was the wish of God that the sacrifice should be made. There had to be a sacrifice for sin and this was the plan that God had fallen on for such a sacrifice. It must have been a pretty hard charge in the ears of the Jews to hear Peter's charge of their murder of Jesus. It was they who

had condemned Him and wicked hands had slain Him.

The Resurrection—The resurrection of Christ is an essential part of the gospel message. Peter was bold on this occasion to proclaim it. If Christ be not raised, your faith is in vain; ye are yet in your sins. Jesus is divine, and had the power to lay down His life and to take it up again. But not Peter's reference to David. He was speaking to an audience who would recognize the force of the scripture. While David is not generally listed among the prophets, yet a great deal of his teachings are unquestionably prophetic, and "he declared the word of the Lord," and he did understand that God would "raise up Christ of the fruit of his loins." It would be interesting to read 2 Samuel, 7:12-13, in connection with the promise of an everlasting kingdom.

Results of the Sermon—In the first place it had a wonderful effect on the consciences of the people. It illustrates well the value of straight forward preaching. There is nothing that can take the place of the gospel, and too the gospel given boldly and sympathetically spoken. Every word of the preacher or lay speaker, ought to be accompanied by an earnest interest in the welfare of humanity and a deep sympathy with its distresses. But not only did Peter make deep impression on his hearers, but he stirred them to action. It is well that those who preach and those who teach should understand that there must be emotion before actions. Tell the straight story "of Jesus and His love," but at the same time so clothe the speech as "to persuade men." They wanted to know what they should do to be saved. They recognized the fact that they were called to do something. The answer comes promptly, "Repent and be baptized every one of you." To be baptized is just as much of a command as to repent. But let it be in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. They that gladly received His word were baptized. Those who were baptized were added to the little band of one hundred and twenty. This was a good beginning for Peter and what Peter did certainly is possible in this day. Let us exercise faith and set to work and we will see great things come to pass.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SALTS FINE FOR ACHING KIDNEYS

We eat too much meat, which clogs kidneys, then the back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulates them to normal activity. It also neutralizes the acids in the urine, so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Latest and Best Books

The Social Task of Christianity
By Samuel Zane Bateman, D. D., \$1.25 net. A summons to the New Crusade.

The first definite and frank statement of the new task facing modern Christianity, with a scientific and comprehensive program of action.

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By A. L. McCrimmon, \$1.00 net. A review of the history of the Woman Movement.

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By W. C. Wilkinson, \$1.00 net. "I consider it one of the finest pieces of apologetics in existence."

—Prof. A. H. Newman.
A Trip to the Orient
Leaves from the notebook of Alice Pickford Brockway (illustrated), 50c net.

A simple, straightforward account of a visit to some mission fields in China and Japan.

Letters to Betsy

By Jennie L. Cody, 75c net. Real letters, full of the charm of naturalness. A missionary for six years in China, and a hospital nurse during the exciting weeks of the revolutionary change from monarchy to republic. Miss Cody was in direct touch with the life of the people and her correspondence throws an effective sidelight on conditions at the time.

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514 N. Grand Ave.,
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EARLIEST GIANT STRAWBERRY known; delicious, prolific, vigorous. Also, the **Queen of the Everbearers**, furnishing highest quality of red-ripe berries from April until snow flies. Also, old standard kinds and **The Grant Himalaya Blackberry**. Free Booklet.

WAKEFIELD PLANT FARM,
Charlotte, N. C.

"THE CHURCH," THE INTERPRETATION OF CHRIST TO THE WORLD.

Text: John 20:21, "As the Father hath sent me, even so send I you."

It was at the close of the greatest day in history. The disciples had been waiting much of the day in the upper room for the return of their Master who was reported risen and had actually been seen by some of the disciples during the day. Suddenly, without the opening of door, Jesus stood before them and said, "Peace be unto you; as the Father hath sent me even so send I you."

Jesus was sent into the world to interpret God to the world. Fatherhood was the main contribution which Jesus made to the world's knowledge of God. He showed that love was the paramount passion of the Father and that sacrifice was the prevailing method in the manifestation of the love of the Father to the world.

The ministry of the church is a continuation of the purpose of the incarnation. The commission which the Father placed in the hands of Jesus, Jesus had handed on to the church. Jesus Christ is the only God that men need to know. The church divinely created for that purpose must interpret Christ to the world.

There are four great truths in regard to Christ which the church should make known to the world.

1. In Jesus Christ is found a life of surpassing beauty, strength and excellence. The civilized world is a unit in granting to Christ the crown of human perfection. Those who deny any higher life to Christ than the human are agreed that He was the best of men. The sentiment of all men who have given any thought to the man of Nazareth is expressed in the words of that great poet of the South, Sidney Lanier. After calling the roll of the illustrious of past centuries, Shakespeare, Homer, Dante, Socrates, Milton and Tennyson, he says of them:

"Full bright ye shine, insuperable stars;
Yet if a man look hard upon you,
none
With total lustre blazeth, no, not one
But hath some helinous cheek, not one
but winks
His ray, opaqued with intermittent mist
Of defect;"

Then he centers his poetic genius upon the Christ, and says,

"But thee, but thee, O Sovereign
Seer of time,
But thee, O poet's poet, Wisdom's
tongue,
But thee, O man's best man, O love's
best love,
O perfect life in perfect labor writ,
O all men's comrade, servant, king,
or priest—
What if or yet, what mole, what
flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of
grace
Even in torture's grasp, or sleep's or
death's,

SAYS WOMAN'S BEAUTY DEPENDS UPON HEALTH

Health and Vigor Necessitate Regulation of Organs of Elimination

Skin foods and face creams and powders cannot make a woman beautiful, because beauty lies deeper than that—it depends on health. In most cases the basis of health and the cause of sickness can be traced to the action of the bowels.

The headache, the lassitude, the sallow skin, and the lusterless eyes are usually caused by constipation. An ideal remedy for women, and one that is especially suited to their delicate organisms, is found in Dr. Caldwell's Syrup Pepsin, a mild laxative compound, pleasant to the taste and free from opiates and narcotic drugs of every description. Mrs. Gertrude Jordan, 522 North Liberty St., Indianapolis, Ind., says, "It is simply fine; I have never been able to find anything to compare with Dr. Caldwell's Syrup Pepsin. I started using it for the baby and now it is my family standby in all cases where a laxative is needed."

Dr. Caldwell's Syrup Pepsin is sold



MRS. GERTRUDE JORDAN

in drug stores for fifty cents a bottle; a trial bottle can be obtained, free of charge, by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

Oh what amiss may I forgive in thee,

Jesus, good Paragon, thou crystal Christ?"

The church needs to emphasize the humanity of Christ. The neglect to do so in the past resulted in the substitution of Mary for Christ as a human advocate; it resulted in the invocation of the saints and the doctrine of the real presence in the wafer and the mass.

Christian art has not always been true to the real Christ. The early church fathers thought of Christ as a homely personage. They got their conception from Isaiah, "There is no beauty in him that we should desire him." The Christ of art of the first few centuries was a reflection of the conception of the early fathers. A little later and up to the tenth century Christ was pictured as a well rounded, blooming youth, radiant and smiling. During the latter part of this period the bearded Christ was presented. The gloom of the dark ages which had settled in the minds and hearts of the people was reflected in the art of the time. So the Christ of this period had a sad face. The main events in the life of Christ which were portrayed on canvas were taken from the Passion week. Later the effeminate Christ was painted. This is the Christ which is still much in evidence in art today.

But how are we to know anything about the personal appearance of Christ? We can know only by observing the effects of his presence upon those about him. The eye is an indicator of character. Time and again we read, "He looked," "He turned and looked." Whenever he looked results were produced that were worth recording.

The church of the 20th century must find the Christ that will appeal to the life of the 20th century. The active qualities which appeal to men in this age are courage, force and nerve. Did Christ have these? Judge for yourself after hearing him speak

to the professed religious leaders of his day. "Woe unto you scribes and Pharisees, for ye devour widows' houses and for a pretense make long prayers." "Ye serpents, ye vipers, how can ye escape the damnation of hell?"

The manhood of today feels drawn to the Christ who could whip the brokers out of the courts of the Lord. Note the company he keeps—impetuous Peter, James and John, whom he surnamed, sons of thunder. These were strong, positive characters and Jesus would not have felt at home with them if he had not been somewhat like them. If men fail to see the strong, courageous Christ it is the fault of the church.

The excellency of Christ's human life lay in the fact that he was possessed with an overwhelming moral purpose and that he had the courage to maintain it to the end of his life. He took his life in his hand when he began his public ministry. His strange declarations meant the turn-

UGH! A DOSE OF NASTY CALOMEL

It Salivates! It Makes You Sick and You May Lose a Day's Work

You're bilious, sluggish, constipated, and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

ing over of the religious, moral and social orders then existing. In the face of increasing enmity he clung to his purpose to the last. He would not listen to compromise. He was not a weakling who would give up at the appearance of force. Rather than surrender principle he would go to the cross. The church must so interpret Christ to the world that men will say:

If Jesus is a man
And only a man, I say.
Of all mankind I will follow him—
And follow him away.

II. Jesus Christ was possessed of a life in which were combined the human and the divine. Belief in the humanity of Jesus is but a step to the belief in his divinity. The world needs not only the humanity but also

HAVE DARK HAIR AND LOOK YOUNG

Nobody can Tell when you Darken Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application of two, it is restored to its natural color and looks glossy, soft and abundant.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

OLD FOLKS SAVED FROM SUFFERING

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says, "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N.C., writes: "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and upbuilding, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

the deity of Christ. Unless Christ is God, he cannot offer an infinite atonement to men. Napoleon, in conversing with one of his marshals, said, "I think I know men. Alexander was a man; I am a man, but Jesus Christ was more than a man." Charles Lamb and others were discussing what they would do if some of the illustrious figures of the past would present themselves. What would they do if Shakespeare or Jesus would appear? Lamb answered, "If Shakespeare should come into our presence we would all rise; if Jesus would come, we would kneel."

The church that emphasizes the humanity of Christ to the neglect of his deity will become an institution powerless for the permanent transformation of human character. If our religion is founded on a man then "If I stay here with you much long-Christianity should take its place alongside the other world religions and expect some time to be supplanted by another. But we believe that Jesus Christ is the corner-stone of the religion we profess and as he is eternal so Christianity is the final and ultimate religion. A French statesman replied to a man who wanted to found a new religion, "Go and have yourself crucified and buried and then rise from the tomb!" It is the resurrection of Christ that differentiates him from all other leaders. Others have died for great causes, but he alone rose from the dead.

"If Jesus is a God
And the only God, I swear
I will follow him through heaven
and hell,
The earth, the sea and the air."

With this conviction on the part of the church, the world will come to know Jesus of Nazareth as the Son of the living God.

III. Jesus Christ, the God-man, is the only hope for the salvation of the world. The church is under obligation to point out to the world the fact that it is lost as well as to point the world to its Savior. When the church fails to sound a clear note against sin it will soon discover that both within and without the church sin will be tolerated, then pitied and then embraced. The Bible is a record of man wandering from God and if a modern Bible were written it would not be changed in this respect. The supreme purpose of the incarnation was the salvation of men. Jesus Christ failed if he came to the earth for any other purpose. If he came for wealth, popularity, political preferment, rank in the church or a social career, he failed. He might have succeeded along any of these lines for he had the native qualities which would have assured success, but he chose to use all of his powers in the office of Savior.

As the Savior of men, Christ manifested the love of God for men and this love led to the sacrifice on Calvary. The cross was the one place toward which every step of Christ led. No power could turn him away. By his death he revealed the depths of suffering to which God will go to save the lost. The cross is the central figure of all time around which

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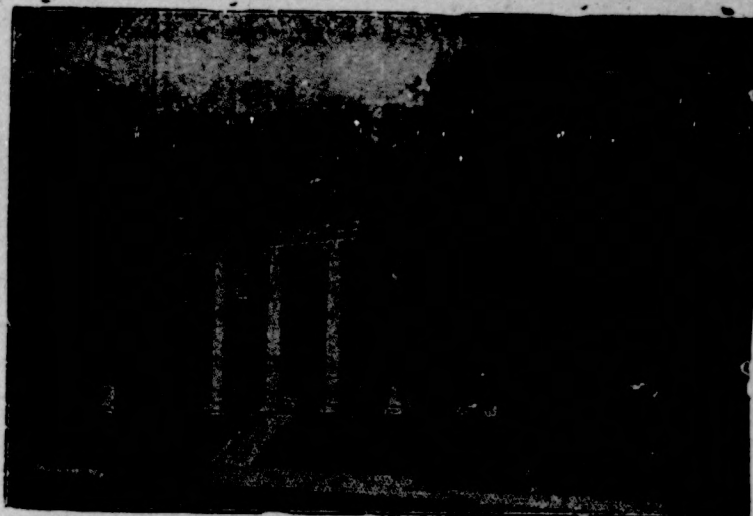
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Alexander Produce Co., Box 265, Morrison Bldg., W. Jackson, Miss.

FULWOOD'S CABBAGE PLANTS



HIGH GRADE—FROST PROOF

My plants are well hardened, strong and healthy. I guarantee prompt, quick, safe delivery, and ABSOLUTE SATISFACTION.

Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), Brunswick (the earliest flat head variety), Short Stemmed Flat Dutch, (the largest and latest known). By mail (post paid) 500 for \$1.50; 1000, \$3.00; 2500, \$7.50; 5000, \$15.00; 10000, \$30.00. Special prices on larger quantities.

Cultural directions sent with each order.
P. D. FULWOOD, Box 138-E TIFTON, GA.

the events of history revolve. The cross cannot be removed from the divine plan for the salvation of men. The lost world and Christ must be brought together if the world would be saved. The church stands between the world and Christ. The world will fail to know of its Savior unless the church carry the news.

Christ knew the value of the human soul. He pointed out that the soul is of more value than all the wealth of the kingdoms of this earth. The men of the world need to know

that someone appreciates their eternal value and cares enough for them to die for them. This the church must declare about Christ.

IV. Jesus Christ is the final solution of every problem troubling the human heart and mind. The opening sentence of Christ's inaugural address sets before us the scope of his wonderful gospel. "The Spirit of the Lord is upon me." Because he anointed me to preach good tidings to the poor; He hath sent me to pro-

(Continued on Page 16.)

TRY THE OLD RELIABLE
WINTERSMITH'S
CHILL TONIC
 For **MALARIA** CHILLS & FEVER
 A FINE GENERAL STRENGTHENING TONIC

FROST PROOF CABBAGE PLANTS

Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield, Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand 80c. Five to ten thousand 75c. Post paid, 20c per hundred.

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TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Send for
 This Beauty
 She's on the
Coca-Cola
 1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors. If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.

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Will cure your **Rheumatism**, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally. Price 25c.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

A gentleman wishing to know if there was a garage where his touring car could be sheltered in a small town where he intended to spend his vacation, wrote to the postmaster courteously asking for the desired information. Two days later he received the following reply:

Dear Sir: There is no one by the name of Garage getting mail through this office. The nearest to it is a family named Gammage, living on the Neck Road.—Postmaster.

DON'T RISK YOUR LIFE

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable family remedy for all abrasions or eruptions of the skin; boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25c a box at druggists. For free sample, write W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.

The dull boy in the class unexpectedly distinguished himself in a recent history examination. The question ran, "How and when was slavery introduced into America?" To this he replied:

"No women had come over to the early Virginia colony. The planters wanted help with the work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them, and slavery was introduced into America."

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childbedains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

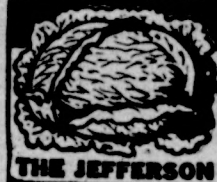
It was a wizened little man who appeared before the judge, and charged his wife with cruel and abusive treatment. His better half was a big, square jawed woman, with a determined eye.

"In the first place, where did you meet this woman who has treated you so dreadfully?" asked the judge.

"Well," replied the little man, making a brave attempt to glare defiantly at his wife, "I never did meet her. She just kind of overtook me."

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.



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Our cabbage plants are grown in the open field, and hardened through frost and freezing weather so that they will ship safely anywhere, and mature 2 to 3 weeks earlier than hot bed plants. Over 100 acres of plants. Full count and prompt delivery guaranteed. Early Jersey Wakefield, Henderson's Succession, Drumhead, Charleston Wakefield, Late Flat Dutch. Prices by Express, 500, 75c; 1000, \$1.25; 5000, \$1 per 1000; 10,000, \$90c per 1000. By mail, post paid, 60c for \$1. Order today, from

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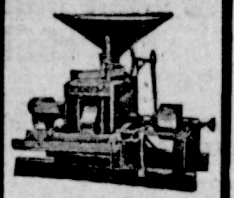
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Use at first sign of cough or cold. LUDEX'S contain no narcotics or coloring. LUDEX'S have many uses. Keep a box handy.

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THE fastest, cleanest grinding, trouble and fool-proof mill made. Designed especially for communities in which corn is grown for local consumption. The suction fan is built-in which absolutely cleans the corn of all dirt and trash, thus insuring pure, wholesome meal.

The McBee Mill is modern in every detail and is shipped fully equipped. Any one installing this mill will soon be able to pay for it by grinding corn for his neighbors.

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Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

450 students last session.

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J. W. Provine, Ph. D., LL. D., Pres.

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We have not a vacancy now in either the Boarding Department or the Industrial Home. But we will probably have room for several more girls after Christmas. Send the \$10.00 room fee now and we will reserve the first vacant place for you.

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SOUTHWESTERN BIBLE CONFERENCE.

The fourth annual session of the Southwestern Bible Conference will be held in the First Baptist Church of Shreveport, Jan. 23-30 inclusive.

The program will be along the line of conferences with mission study, teacher training and doctrinal classes taught by experts and with inspirational addresses by some of the leading men of the South.

This conference is now a well established institution and is to be permanent. In the former years it has registered attendance from as high as seven States and it is expected that the circle will continue to widen.

Entertainment will be offered again upon the Harvard plan, bed and breakfast free. This arrangement permits the local people to attend and also makes it possible for the visitors to remain at the church where the work is practically continuous from 9 a. m. to 9 p. m.

The full program will be announced at an early date.

M. E. DODD.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

RENWAR KILLS RHEUMATISM

Stamps Free 75 all diff. for the names of two collectors and 2c postage. 5 Bosnia pictures 1906, 10c; 30 Sweden, 10c; 6 Roumania 1906 pictures and heads, 10c; 20 diff. foreign coins, 25c; large U. S. cent, 5c. Lists free. We buy stamps and coins. Buying list, 10c. Dept. F., Toledo Stamp Co., Toledo, Ohio, U. S. A.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, 25c per hundred, samples each. 33 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Essay, on the Duck.

The duck is a low heavy-set bird and a mighty poor singer, having a coarse voice caused by getting so many frogs in his throat he like the water and carries a toy balloon in his stomach to keep from sinking the duck has only two legs and they come pretty near missing his body some ducks when they get old are called drakes and dont have to set or hatch but just loaf and go swimming and eat everything in sight if I were to be a drake their toes are set close together but they have a wide bill they use it for a spade they walk like a drunk man they bounce and bump about from side to side if you scare them they will flap their wings and try to make a pass at singing.

WHERE DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 18C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly)

"Uncle Jake" was one of the characters of Bunbury. He was as deaf as a post—when he wanted to be—and as contrary as a bundle of sticks. One of his neighbors came into his yard one day and said, "Uncle Jake, I'd like to borrow your wagon this morning; mine is having a spring mended." "You'll have to speak louder," rejoined Uncle Jake. I don't hear very well, and I don't like to lend my wagon anyhow!"

"On what do you base your assertion that country people are more intelligent than city people, Hy?" asked the summer boarder.

"Why right here in my almanac," replied Farmer Hyberbole Medders, "it says in the cities the population is a lot denser than in the rural districts."

LUDEN'S MENTHOL CANDY COUGH DROPS

The Outdoors "Health Guard"

Throat and nose protection against dust or dampness. Quick relief from coughs and colds. Have many uses.

In the yellow box

5c

Wm. H. Luden

Manufacturing Confectioner Reading, Pa.

Guaranteed Frost Proof Cabbage Plants

Our plants are most hardy; will stand the coldest weather, and will mature a month to six weeks earlier than home grown plants. All orders given prompt attention and full count guaranteed. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, and Early Short Stemmed Flat Dutch.

PRICES:

500 for\$0.75

1,000 for\$1.25

2 to 4M at\$1.00 per M

5 to 9M at90 per M

10 to 24M at75 per M

Over 25M at65 per M

If you will send us your orders for 5M cabbage plants at \$1.00 per M, we will send you 1M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

The Sea Island Plant Co., Inc., Meggotts, S. C.

The World's Most Popular Song Books

THESE BOOKS have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

New Evangel

Published in 1911
700,000 to Date

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

World Evangel

Published in 1913
430,000 to Date

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

Prices: Limp Cloth: \$15 per 100, postage 50c; \$2.50 per doz., parcel post 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.60 per doz., postage 20c; single copy 35c postpaid.

Express rates have been greatly reduced and Books are now carried by Parcel Post.

Don't Fail to Specify Round or Shaped Notes. Send Orders to

THE BAPTIST RECORD, JACKSON, MISS.

ORDER BLANK

THE BAPTIST RECORD,
Jackson, Miss.

Sirs:—Please send me

.....copies World Evangel { parcel post shaped } notes
.....copies New Evangel { express round }

I enclose \$..... and.....cents for postage.

(Signed)

Address

Announcement by the Mississippi Baptist Education Commission

The Mississippi Baptist Publication Commission takes pleasure in announcing that the commission has secured the following generous proposition on new and renewal subscriptions during the months of January and February, 1916, from the management of the Baptist Record:

During the months of January and February, one-fourth of all the money received on new subscriptions, renewals or old subscriptions collected for and remitted for on subscription blanks furnished for this purpose will be given to the Mississippi Baptist Orphanage at Jackson. In order to make it easy to secure new subscriptions and renewals a special offer is made of \$1.50 per year, provided 10 cash subscriptions are secured.

We have written to your pastor a personal letter urging him to work out this plan in your church, both for the good of your own church the orphanage, and The Baptist Record. Assist him and urge others to take up the matter and above all things send in your subscription on the blank below or one which is the duplicate of it. Unless you use a proper subscription blank no credit will be given the orphanage. Get ten members of your church to give you their renewals or new subscriptions, whether due or not, and you will get the special rate of \$1.50 per year.

SUBSCRIPTION BLANK

THE BAPTIST RECORD, Jackson, Miss.

With the understanding that one-fourth of the amount is to be given to the Baptist Orphanage, you may send me The Baptist Record for one year, for which I hand you herewith the sum of \$..... (\$2.00 for single subscriptions; \$1.50 in clubs of ten or more.)

Name

Address

Mark X before proper class of subscription.

..... Renewal, from to \$.....

..... Old subscription, due from to \$.....

..... New subscription, from to \$.....

Sent in by

Address

(Fill out separate slip for each subscriber.)

Yours for the work,

**The Mississippi Baptist
Education Commission**

**JOHN T. CHRISTIAN, President
GAINES T. DOBBINS, Secretary**

"THE CHURCH," THE INTERPRETATION OF CHRIST TO THE WORLD.

(Continued from Page 13.)

claim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Then he added, "Today is this Scripture fulfilled in your ears." He announces himself as the world's evangelist, healer and emancipator. He announces a gospel of love, light and liberty. His words are set to a high and heavenly pitch, striking notes of courage, hope and faith. His gospel reaches to the heart of the poor and beyond for it is the only power that can reach the cause of poverty and remove the selfishness of the human heart.

His gospel gives sight to the spiritually blind. As men read the outward world they see pretty much the shadow of their own selves, their thoughts and feelings. Jesus creates a new heaven and earth around us by creating a new heart within us. He alone can satisfy the hunger of the soul.

Jesus was a practical thinker. His were great thoughts. He thought in worlds and ages to come. Many men through sad experiences are driven to see the wisdom of his principles. Many problems which are called modern have their cure prescribed by the Teacher of Nazareth. Some cures which seem to have a modern coloring can be traced back to Jesus. The social, economic, political and religious problems confronting the world today have their solution in the ap-

plication of the great fundamental principles set forth by Jesus Christ.

Does the world really know the Christ of the church? Does the church really know the Christ of the Bible? It is time to learn whether we have a narrow and contracted conception of the Christ. If so, we should bring our idea up to him. The church must present the Christ to the world that will appeal to the world and the Christ that the world needs.

The most effective interpretation of Christ is a life over which Christ rules. An atheist said to Fenelon, "er I will be a Christian in spite of myself." Stanley testified that the beauty of holiness in the life of David Livingstone won him to Christ. The love of Christ can be reflected only by men and women who love Christ. The world can understand the language of acts. The character of our acts will be governed by the character of our lives. The effective interpretation of Christ to the world, after all, is an individual matter in which the patience of love will eventually conquer. May the church be as true to her mission in interpreting Christ to the world as Christ was in his interpretation of the Father.

The Rhymes of Childhood, by Caroline Crawford and Elizabeth Rose Fogg; published by A. S. Barnes.

This is a pleasing book for parents and teachers. The music it contains will be enjoyed by children and from it they will gain a clearer sense of rhythm and their memories will long retain the beautiful melodies.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

**MRS. SARAH L. BOONE.
WILLIAM BOYKIN BOONE.**

The Hernando Baptist church lost its oldest member when Sister Sarah L. Boone entered into rest on December 14th. She was the widow of Brother J. S. B. Boone, for many years a deacon and faithful member of this church. Mrs. Boone was in her eighty-eighth year, and had been a Christian and church member since she was seventeen. Though confined to her home for the past several years, her heart and her prayers were always with her church, and she took pride in being the oldest living member. Her life was beautiful and useful, and her eight surviving children, together with her many grandchildren and great grandchildren and a host of friends, are bereaved in her departure.

For more than thirty years, her son, William Boykin Boone, has been confined an invalid in the same room with his mother. They had prayed that they might cross over the river together. In answer to that prayer, Mr. Boone was called home on the night following the death of his mother. Although prevented by his affliction from uniting with the church, he had lived a useful and

helpful life, and only a few days before his death had told the writer of his belief in the Savior who died for him.

A double funeral was conducted by the pastor of the Hernando church from the old family home on Thursday, December 16th, and mother and son were buried side by side in the Baptist cemetery. Though we sorrow at their passing, we can yet see what a beautiful and what a merciful thing it was that these two, who had been together for so many years in this life, should enter together the life everlasting.

W. C. BOONE,
Hernando, Miss. Pastor.

RUFUS M. ALLEN.

Brother Rufus M. Allen departed this life July 27, 1915, at Millville, on his way from the hospital where he had undergone a serious operation. He leaves a wife and three small children to mourn his departure. He was a very faithful father, and a kind loving husband.

Brother Allen was baptized into the fellowship of Freeney Baptist church July, 1914, and lived faithful and true to his church till death. His age was 26 years, 10 months, 11 days. It is true Brother Allen left us in the bloom of life but let us bow our heads in submission to Him who doth all things well.

T. G. WARD,
Pastor.